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THE
DYING MAN'S
Last Sermon.

OR,
The Father's last Blessing.
Left and Bequeathed as a
LEGACY
TO HIS
CHILDREN,

Immediately before his Death.

Being comfortable Meditations and Preparations for the day of Death; which for the worth of them, are more worthy to be written in Letters of Gold, than Ink and Paper.

By Andrew Jones, a Servant of Jesus Christ.

Job. 14. 1, 2. *Man that is born of a Woman, is of few days and full of trouble: He cometh forth like a flower and is cut down; he flieth also as a shadow, and continueth not.*

Printed for J. Wright, J. Clarke, W. Thackeray,
and T. Passenger.

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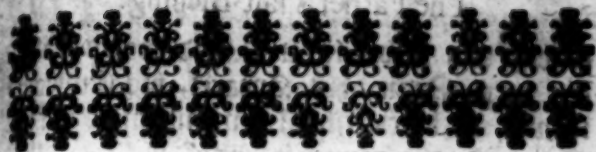
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THE
FATHERS

Last Blessing.

Left and bequeathed as a Legacy
unto his Children, a little before
his Death.

The Life of a Christian is, or rather
should be, a continued daily Medi-
tation, for a preparation for the day
of his Death. The first Man living
was called Adam, Gen. 2. which in the Ori-
ginal signifies a clod of red Earth: and he was
created and clothed by God, with the skins
of dead Beasts, and adjudged to the earth
to

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to dig and delve in it. God would have his very Name, his Apparel, his Employments, to be continual remembrances of his Original, and premonitions of his Mortality. O that men were wise, that they understood this, that they would remember their latter end! For whatsoever a Man's Wisdom, Birth, Beauty, Strength, or State be, his foundation is in the Dust: Dust thou art, and unto Dust thou shalt return, Gen. 3. 19. There seems to be a vast difference between a Cedar and a Shrub, a Vine and a Bramble, so long as they both grow together: but cut them down and burn them, and their Ashes will be one and the same. In this mortal life some Men sit upon the Throne, others are grinding at the Mill; some go cloathed in Purple, and fare deliciously every day, as Dives did, and others like Lazarus, lye at rich mens Gates, and have not so much as the Crumbs of their Table: but in the Grave there is no difference, there the poor and rich are all one: The Worms feed as well on Rich Dives, as on poor Lazarus. Kings and Emperors must submit to Death, and lay down their Crowns and Scepters at the Grave.

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The Daughters of Jerusalem, as the Prophet Isaiah saith, in the third Chapter and sixteenth Verse; Which walk with stretched forth Necks; and wanton enticing eyes, mincing as they go, and making a tinkling with their feet; must at last drop into the Grave. And they that glory in the Nobleness of their Birth and Blood, must make their Beds in the Dust, and acknowledge Corruption for their Father, and the Worms for their Mother. Why then should sinful Dust and Ashes be Proud? For we brought nothing with us into this World, and it is most certain we shall carry nothing with us out of the World, as the Apostle saith, 1 Tim. 6. 7. And Holy Job saith, Job 1. 21. Naked came we out of our Mothers Womb, and naked shall we return, &c. And the Apostle saith, Heb. 9. 27. It is appointed for all men once to dye. There is nothing more certain than Death. and yet nothing more uncertain: We are certain it is we must all dye, but whether or how we must dye, that is altogether uncertain.

We read in the Scripture, that all the Fathers dyed, Gen. 5. Adam the first man dyed; and Methuselah the eldest man, he

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died, also Abraham the friend of God, and Father of all the Faithful, he dyed: as you may read, Gen. 25. 8. And Abraham gave up the Ghost, and dyed in a good old age, an old Man full of years. David, a Man after God's own Heart, who triumphed over all the Hosts of the Philistines, and slew Goliath, 1 Sam. 17. 49. yet was overcome by death: as you may read, 1 Kings 2. 10. And Solomon the Wisest Man, was constrained to submit unto Death, as you may see, 1 Kings 11. 43. And Moses the Servant of the Lord, he dyed, Deut. 34. 5. And what man is he that liveth and shall not see death? For as Wise men dye, (saith the Psalmist, Psalm 49. 10.) so likewise the Fool and the brutish Person. We all, like the Disciples, run fast, who shall come first to the Sepulchre. We are no sooner born, but we begin to dye. Man that is born of a Woman, is of few days, he cometh forth a flower, and is cut down, Job 14. 1, 2. Morning they grow up and flourish, in the evening they are cut down and withered, saith Moses, Psal. 90. 9. And holy Job saith: There is an appointed time for man upon earth, and God hath set bounds beyond which he cannot pass, Job 7. 1.

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at the end of his appointed time he must
dye; yet the time when is very uncertain,
as also the manner how: for one dyeth in
full strength, and another in the bitterness
of his Soul: God will have us ignorant of
the day of our death, that we may be ready
every day. We are but Tenants at will,
and know not how soon our great Lord and
Landlord may eject us. Death surprized A-
bel in the field, Gen. 4. 8. Ely sitting at the
table, 1 Sam. 4. 18. and Jobs Children at feast-
ing, Job 1. 18. Herod sitting on his Throne,
Acts 12. 33. And as Death it self is uncer-
tain, so is the manner also uncertain; there
is a natural death, and there is a violent death:
a natural death is, when a man, as a lamp
goeth out, because there is no more Oyl left to
feed it; and a violent death is, when the Soul
is as it were thrust out of the body by some
untimely accident. There is a timely Death,
when a man comes to his growth, in a full
age, as a shock of Corn cometh in his sea-
son, which every godly man doth, though
he dye never so soon, or never so young:
And there is also an untimely Death,
that is) when a man is cropt or cut off,
as an ear of Corn before it be Harvest.
And there is a lingering Death, when the
Soul

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Soul is besieged with sickness, and so snatched out of his habitation. And there is sudden Death which strikes without giving warning, from which the Lord deliver us. And there is also a quiet Death, a departing in peace, when the Soul doth as it were steal out of the body.

Josiah he dyes by the wound of an Arrow, 2 Chron. 35. 23. Abimelech by the fall of a stone, Judges 9. 53. Wicked, proud Jezabel is eaten up of Dogs, 2 Kings 9. 36. There are thousands of Casualties and Diseases, and no Man living knoweth what shall be his end: For unto God the Lord belong the issues of Death, Psal. 68. 26. There is but one way into the world, but there are a thousand ways out of the world: and we may all say of Death as David of Ahimaaz, He is a good Man, and bringeth good tydings.

For first, the death of the body frees us from the body of death, the remainders of Corruption.

Secondly, the death of the body frees us from the misery and incumbrances of this life. So many are the miseries and afflictions of this life, that were it not for the hope of Heaven, it would be worse than hell itself; crosses and afflictions come as

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upon us as Jobs Messengers. The life of
man is like a Winters day, short and very
cloudy: Few and evil are the days of this
life, Gen. 45. 9. Man that is born of a wo-
man, is of few days and full of troubles, Job
14. 1, 2. Lastly, death translates us from
a Prison to a Pallace, from a Scaffold to
a Paradise, from a vale of Miseries to a King-
dom of Glory, where God shall wipe away
all tears from our eyes, Rev. 21. 4. Where
there shall be no more Death, nor sorrow,
nor crying, neither shall there be any more
pain; where we shall be perfectly free from
all sin; therefore may we say with Solo-
mon, Better is the Dead than the Living:
And with St. Paul, To me to live is Christ,
and to dye is gain, Phil. 1. 21.

Every man with Balaam desires to dye
the death of the Righteous Numb. 23. 10.
and in this they desire well: For to Dye
well is a point of the highest concernment
in the world, because either eternal life, or
eternal death depends upon it; for as the
tree falls so shall it lye. But to dye well
is not attainable, unless we have first learnt
the art of living well: A fair day may have
a foul evening; but a good life cannot have
a bad death; for as David saith, Psal. 37. 37.
Mark

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Mark the perfect man, and behold the
right, for the end of that man is peace: there-
fore it is good always to be in readiness for
death; and whensoever the Will of the
Lord is, willingly and chearfully to submit
unto it: for it is written, Rev. 14. 13. Ble-
sed are the dead which dye in the Lord, they
rest from their Labours, and their works do
follow them. And if we be dead in Christ
we shall also rise with Christ, Rom. 6. 8.
For when Christ, who is our Life, shall ap-
pear, then shall we appear also with him in Glo-
ry, Col. 3. 4.

And now my Son, as I have leisure and
opportunity enough, so have I cause more
than enough to meditate and prepare for
Death. I bless God, neither my prosperity
nor my adversity hath made me a Stranger
to the thoughts of Mortality; for medita-
ting on, and preparing for death, is never
unseasonable, although the time and man-
ner of Death be always even uncertain:
I bless God I am not so old as to be weary
of life, nor so bad as to be either afraid to
dye, or ashamed to live; my afflictions
make me even sometimes desire to dye; but
when I consider that it is the Glory of a
Christian to dye daily, I desire to conquer
Death

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Death by Faith, and hopes of a better life :
Blessed be God, I can look upon the sting
of Death as unpoisonous, although it may
seem sharp, because I know my Redeemer Je-
sus Christ hath taken it away by his death.
I can say, and that truly, I never found so
much life in Religion, the least of a good
Conscience, as I have done since I came
to converse so nearly with the thoughts of
Death. I do wholly desire to depend upon
God, and submit to his Will; both in life
and death. I shall not think my life too
long or too tedious, if God by prolonging
it, shall be pleased to give me fresh opportu-
nity to do good thereby, neither shall I
think my death too soon, whensoever the
Will of the Lord is to call for me : it is my
honour and my exceeding great comfort, that
I can go as willingly to my Grave as to a
Bed of Down or Roses ; the Will of God
hath confined and concluded my Will, I shall
have pleasure in dying : for Death cannot
deprive me of more than I am willing to
lose when God sees it fit, whose mercy I
am confident will abundantly reward my
loss with the joys of Heaven.

My Son, the God of Heaven and Earth
be thy Portion : these are my last Words,
for

The Father's last Blessing.

For now the time is come, that I must leave this World and go to a better: hitherto as a Father, have I protected and directed you, but now my time being come, my days being but of a Span long, I must go hence, and shall be no more. Psalm 39. 13. See therefore that you serve the Lord with all singleness and uprightness of heart in Godly sincerity, and he will be a Father unto thee in my stead. Keep a good Conscience all the days of thy Life, do to others as thou wouldst have others do to thee: For that is the Law and the Prophets, saith our blessed Saviour, Mat. 7. 12. And then when the time shall come (which although you be young now, you know not how near it may lodge at this present; for many are living now, that must dye to morrow; who would weep if they knew they had so short a time to live, that when you shall lye upon your Death-bed, Death may not affrighten you, but may appear unto you, as blessed be God it doth now unto me, not in his ugly shapes and deformities, but singnals as a friend; then shall you have comfort within you, that shall resorce you when all outward Comforts fail you: then every pain you feel

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shall be but as a pleasure unto you; because it shall prevent the Pains of Hell: then the Grave shall not appear loathsome unto you, but sweet, because it was the Lords Bed. I bless God, I find the truth of this upon my own soul; and O that the Mercies of God to me, might move you and all others to love him, and to love him to your lifes end. And I charge thee before God, before whom I am presently to appear, that thou honour God above all things daily and principally: let him be thy fear, and let him be thy dread, let him be thy Counsellour, the joy and delight of thy Soul; and be sure thou set God always before thy face, so will he be a Lanthorn to thy feet, and a guide to thy paths. Labour strongly to suppress vice, and exalt vertue; strive to be in love with goodness, remember that thou must give an account for each idle hour; and every idle Word, as our Saviour saith, Mat. 12. 36. Let all thy actions then proceed from a good conscience, for thou shalt never thrive by such ways and means as God hath accursed; for that is a miserable gain that is gotten by the loss of the Soul: for what shall it profit a man to gain the whole world, and lose his

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own Soul, Mat. 16. 26. Be always the same in the sight of God, for he seeth all mens actions be they never so secret: as thou appearest to be in the sight of Men. Take heed thou givest no aid nor assistance to any Wicked words or works: neither countenance Wicked men in the least with thy company; for the Faults of those whom thou labourest will be imputed to thee. Be not a follower of those that enrich themselves by unjust gain: for it is better to be poor with honesty, than rich by wickedness: account that no loss in which thou hast not done or learned some good. Be more careful to keep thy Word than thy Money: acquaint thy self with such as are good and vertuous: look upon every thing here below as very uncertain, so shalt thou not rejoyce overmuch in thy prosperity, nor be over-sad or dismayed in adversity. And what Counsel I give thee here for the present, be sure thou treasurest up in store for the time to come.

My Son (saith Solomon, Pro. 1, &c.) hear the instruction of thy Father: hear ye children the instruction of a Father, and attend to know understanding, then shalt thou understand the fear of the Lord, and find the

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knowledge of God: then shalt thou understand righteousness, judgement, and equity, yea, every good path; walk in the ways of good men, and keep the paths of the righteous; for the upright shall dwell in the land, and the perfect shall remain in it. But the Wicked shall be cut off from the earth, and transgressors shall be rooted out. Let not mercy and truth forsake thee, bind them about thy neck, write them upon the tables of thy heart, so shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thy heart, and lean not to thy own understanding. In all thy ways acknowledge him, and he shall direct thy paths; happy is the man that finds wisdom, that getteth understanding, for the Merchandize of it is better than Silver, and the gain thereof than fine Gold. She is more precious than Rubies, her ways are ways of pleasantness, and all her paths are peace. She is a Tree of Life to them that lay hold on her, and happy is every one that retains her. My Son, keep sound Wisdom and Discretion, and let it not depart from thine eyes, so shall it be life to thy soul, and grace to thy neck; then shalt thou walk in thy way safely.

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The Father's last Blessing.

ly, and thy foot shall not stumble. When thou lyeſt down thou ſhalt not be afraid, for the Lord ſhall be thy confidence. Withhold not good from them to whom it is due, when it is in the power of thy hand to do it. Enter not into the path of the Wicked, go not in the way of wicked men; avoid it, paſs not by it, turn from it, and paſs away: turn not to the right hand nor to the left; remove thy foot from evil, be not overhaſty to get Riches, but conſider it is the bleſſing of the Lord that maketh rich, and he addeth no ſorrow to it. Let not thine heart envy ſinners, but be thou in the fear of the Lord all the day. Be not among Wine-bibbers, nor among riotous Eaters of fleſh, for the Drunkard and the Glutton ſhall come to povery, and drowſineſs ſhall cloath a man with Rags. Look not upon the Wine when it is red, when it giveth its Colour in the Cup; for at the laſt it ſtingeth like a Serpent. Deviſe not evil againſt thy Neighbour, for he that deviſeth to do evil, ſhall be called a miſchievous perſon. Rejoyce not when thy enemy falls, and let not thine heart be glad when he ſtumbleth, leſt the Lord ſee it, and it diſpleaſe him; give not thy ſtrength unto Women, nor thy words

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to that which destroyeth Kings. It is not for Kings to drink Wine, nor Princes strong drink; least they drink and forget the Law. Open thy Mouth for the Dumb, open thy Mouth; judge Righteously, and plead the cause of the Poor and Needy. Say not thou What is the cause that the former days were better than these? for thou dost not wisely imagine concerning that, but consider that work of the Lord; for who can make that straight, which he hath made crooked, Eccl. 7. 10, 13.

And further my Son I would have thee to consider seriously of what I have said, and remember this as the last words of thy Dying father: Fear God and keep his commandments, for this is the whole duty of Man: For God will bring every work into judgement, with every secret thing, whether it be good, or whether it be evil, Eccles. 12, 13, 14.

Thus having briefly admonished thee in the words of the wise Man, I shall spend out my last breath in a word or two more, and I have done: it is some refreshment to my fainting spirits, to consider how you have begun and spent some years in the experience of troubles, and exercise of patience, and indeed, I

had rather you should be good and afflicted, than
 great and second in the world; I hope God has
 designed you to both, having so early put you
 on the exercise of his Graces, faith, love, and
 patience, which only will dispose you to those
 princel endowments and improvements that
 may gain you the love and favour of all, that
 fear the Lord. With God I would have
 you begin and with God I would have you end,
 you have begun well, the Lord bless you, go
 on and prosper piety will make you prosperous,
 at least it will keep you from being miserable.
 Goaliness is profitable unto things, ha-
 ving the promise of the life that now is, and
 of the life to come, 1 Tim. 4. 8. Nor is he
 much a loser that looeth all, yet saveth his
 own Soul: I trust you have already tasted of
 that bitter Cup whereof I have so deeply drunk.
 Above all, I would have you, as I hope you are
 already well grounded and settled in Religion,
 and the ways of God, in which I charge you
 to persevere; for unless you be well grounded
 and settled in Religion, you shall never want
 temptations to destroy you: Therefore take
 heed of favouring any faction whatsoever, for I
 have observed, that the Devil of Rebellion will
 turn himself commonly into an Angel of
 light, and reformation: when some men con-

sciences accuse them with Sedition and Heresie; they, like the old Serpent, pretend no light, and stop its mouth with the name and noise of Religion; and when piety pleads for peace and patience, then they cry out Zeal, Zeal: be sure always to keep up well-grounded piety, and such fundamental truths, as mend both hearts and lives of most men: and with an equal and impartial hand, distribute competent rewards to such, as by well-doing shall deserve them, which will undoubtedly gain you both the hearts and labours of the best, yea, and the most true, who, though they be not good themselves, will be glad to see the works of vertue sweetened by temporal rewards.

And once more I do require you, and intreat you as a Father, as a dying Father, that you never suffer your heart to receive the least dissatisfaction to the truth of Religion now established, which I have by experience found to be the best in the World, and nearest agreeing to the word of God. Happy times I hope will attend you. The Lord bless you, and establish your soul in righteousness, that as you grow in years, so you may grow also in wisdom and goodness, in grace and labour both with God and Man. The Lord bless you, and make his face to shine upon you. And now behold

The Father's last Blessing.

behold I am ready to be offered up, and the time
 of my departure is at hand, I bless God
 can say as St. Paul did, 2 Tim. 3. 7, 8. I have
 fought a good fight, I have finished my course
 I have kept the faith; henceforth therefore
 there is laid up for me a Crown of righte-
 ousness, which the Lord the righteous Judge
 shall give me at that day, and not to me only
 but to all them also that love his appearing.
 And now I'll leave you, and go before you to
 a better Kingdom, an inheritance that is in-
 corruptible and undefiled, that fadeth not away
 1 Pet. 1. 1, 4. which the Lord hath prepared
 for me, and me for it, through the only and
 alone Merits of my only and all sufficient
 Lord and Saviour Jesus Christ; to whose
 blessed protection and mercy, I commend
 and leave you: and so farewell till we meet
 if not on Earth, yet in Heaven.

F I N I S.

There is lately published an excellent and profitable Sermon, called, The Christian's blessed Choice. Likewise, Christ's first Sermon; also Christ's last Sermon, and the Christians best Garment. Also Heavens Glory, and Hells Horror. And a Warning-piece to the sloathful, idle, careless, drunken, and secure ones of these last and worst of times. Very Godly Books, and are but Three pence a piece:

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